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The Mediaeval Mind: a History of the Development of Thought and Emotion in the Middle Ages. In two volumes. By HENRY OSBORN TAYLOR. (New York: Macmillan Company. 1911. Pp. xv, 613; viii, 589.)

IN the preface to this interesting and valuable work the author states that his purpose is "to follow through the Middle Ages the development of intellectual energy and the growth of emotion. Holding this end in view we . . . shall not stray from our quest after those human qualities which impelled the strivings of mediaeval men and women, informed their imaginations, and moved them to love and tears and pity." But in the development of the subject a narrower view is taken. The author describes as "the supreme mediaeval achievement, the vital appropriation and emotional humanizing of patristic Christianity". He says, "Albertus and Thomas represent the successive stages of one achievement, the greatest in the course of mediaeval thought." "Albert and Thomas embody *par excellence* the intellectual movement of the thirteenth century." "For scholars who follow, as we have tried to, the intellectual and the deeper emotional life of the Middle Ages, the Latin literature yields the incomparably greater part of the material of our study. It has been our home country, from which we have made casual excursions into the vernacular literature." "More profoundly than any vernacular mediaeval literature, the Latin literature of the Middle Ages expresses the mediaeval mind." And yet he considers Dante's work as "the mediaeval synthesis". As these passages indicate, Mr. Taylor does not try to portray the psychology of the average man (an impossible task), but is concerned mainly with the minds of those whom he calls the "arbiters of opinion".

The first book, "the groundwork", describes "the Latinizing of the West, . . . the antique pagan gospel of philosophy and letters, . . . the intellectual interests of the Latin Fathers, . . . the great Latin transmitters, Boëthius, Cassiodorus, Gregory the Great, and Isidore of Seville, . . . the barbaric disruption of the Empire, . . . the qualities and circumstances of the Celts and Teutons, . . . the ways in which Christianity, with the now humbled and degraded antique culture, was presented to this renewed and largely Teutonic barbarism." This introduction is excellent.

The second book, "the early Middle Ages", treats of three subjects: the Carolingian appropriation of the patristic and antique learning, the mental aspects of the eleventh century, and the growth of medieval emotion. The next two books, both entitled, "The ideal and the actual", have as their subtitles, "the saints" and "society". The former discusses monasticism, with St. Bernard and St. Francis in the foreground and Archbishop Rigaud's *Register* to illustrate "the spotted actuality", "the mystic visions of ascetic women", and "the world of Salimbene"—Salimbene among the saints! In the latter, knightly society is the theme, chivalry and courtly love, Parzival, Walther von der Vogelweide,

St. Louis, Froissart, Roland, Tristan, and Lancelot. In addition, there is a chapter on "the heart of Heloise", as an illustration of genuine medieval passion. The next book, "symbolism", is tantalizingly brief; only lengthy quotation could do justice to some of its contents and to the author's sympathetic insight. The sixth book, "Latinity and the Law", deals with the spell of the classics, evolution of Latin prose and verse, and the medieval appropriation of Roman law. The last book, "the ultimate intellectual interests of the twelfth and thirteenth centuries", treats mainly of scholasticism and its great exponents, but also has chapters on Roger Bacon and Dante.

There is little to criticize in the execution of the work as outlined above. Well-selected extracts from the sources, which make up probably one-fifth of the two volumes, furnish valuable illustrations. The translation is well done; but *Podiensis urbis* (II. 176) should be translated the city of Puy and not "some city on the Po". This slip may serve to illustrate the fact that the author is naturally not as well informed on the subjects which only slightly concern his theme, and he occasionally falls into error. For example (I. 523), he states that "as the tenth century passed, fiefs [in France] tended to become hereditary"; the provisions of the Truce of God (I. 529, note) are incorrectly summarized; the *Dictatus* are still ascribed unhesitatingly (I. 245) to Gregory VII. and to the year 1075; twice there is an anachronistic usage of the title "Holy Roman Empire"; the age of Frederick II. is given wrongly (II. 32); the first sentence on page 537 of volume I. contains two errors concerning Godfrey of Bouillon; the author uses (I. 506) the term "markets" where he should have written fairs; etc. But these are matters of minor importance which do not affect the main theme, which is admirably treated.

There is little discussion of heresies, because they "present no continuous evolution like that of the proper scholasticism. Progress in philosophy and theology came through *academic* personages, who at all events laid claims to orthodoxy." The author's point of view also causes him to lay little stress upon the scientific interests of the twelfth and thirteenth centuries, although he does refer to them frequently, especially in discussing Roger Bacon. While he insists upon following the line where the continuity is most clearly evident, he shows, in his chapter on Duns Scotus and Occam, "the scholastic decay" in the fourteenth century. The scientific interests and the political theories of the twelfth and thirteenth centuries, which are scarcely mentioned, were destined to have a future.

The last paragraph voices the disappointment felt in finishing this work. Mr. Taylor is so well equipped for his task! The broad foundation of his learning already proved by his previous volumes and here shown by the mastery of the sources, his knowledge of the secondary works—in the bibliographical notes we have discovered only one real omission: Vinogradoff's *Roman Law in Mediaeval Europe* is not cited in

chapter 33—his excellent summaries of the views of other men, his good sense and humor so frequently cropping out, his capacity for sympathy, the preface to this book, led us to expect a broader definition of “the mediaeval mind”, a discussion which would have thrown more light upon the rapidly changing society of the twelfth and thirteenth centuries, upon the dissatisfaction with the old conditions and the craving for new knowledge in many fields. He chose and has admirably accomplished a different task; and no student of things medieval can safely neglect this interpretation of the “mediaeval mind”.

DANA CARLETON MUNRO.

A History of Wales, from the Earliest Times to the Edwardian Conquest. By JOHN EDWARD LLOYD, M.A., Professor of History in the University College of North Wales, Bangor. In two volumes. (London and New York: Longmans, Green, and Company. 1911. Pp. xxiv, 1-356; vii, 357-816.)

It is a good while since the history of Wales has been treated on an extensive scale, and this fact alone would make the appearance of Mr. Lloyd's book a matter of some importance. For the past few decades have witnessed considerable activity in the investigation of the language and literature, the archaeology, and the general history of the principality, and some survey of the results has come to be highly desirable. But Mr. Lloyd has produced much more than a mere digest of information and opinion, useful as that would have been; he has written a comprehensive description of medieval Wales and a well-ordered narrative of its development. Beginning with remote matters of geology and ethnology he takes up with some fulness the history of Celtic and Roman Britain, the origins of British Christianity, the course and character of the Saxon conquest, and the relations of the Britons with the later Scandinavian vikings. Then follow extended descriptions of the topography of Wales and of its early legal institutions. Down to the time of the Norman Conquest the method of the book is, from the nature of the material, not so much consecutive narrative as discussion of movements and conditions. But from that point on, the ancient records being much more extensive, the author is able to trace in chronological course, and with much detail, the successive stages of the absorbingly interesting struggle between the Welsh and the English—a struggle which from one point of view meant the gradual loss of Welsh political independence, and from another meant the development of a kind of nationality within the principality. The endless petty quarrels of princes and feudal barons, by reason of which one generation in this turbulent period seems almost a repetition of every other, make the general course of the development somewhat hard to follow, and a compact survey of the whole, say in a final chapter, would have added to the clearness of the narrative, at least for the general reader. But Mr. Lloyd secures a kind of perspective by the device of introductory or closing paragraphs